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ANIMAL MAGNETISM

EXAMINED:

IN A

LETTER

TO A

COUNTRY GENTLEMAN.

By JOHN MARTIN.

LONDON:

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AND SOLD BY JOHN STOCKDALE, PICCADILLY.

1790.

[Price One Shilling.]

ADVERTISEMENT.

LATELY published, by the same Authour, translated from the French, *An Essay on Providence*; to which is prefixed, an *Abridgement of the History of Mr. De Marolles, the Writer of that Essay*.—N. B. *The Third Part of the Duty of Man, relative to Faith in Jesus Christ*, is intended to be published as soon as other avocations will admit.—Mr. Martin returns thanks to those Gentlemen who have lately sent him additional thoughts on *Animal Magnetism*. Though they came too late to assist him in his first *Essay* against that folly, should what he has written, engage him in any controversy, he intends to avail himself of their observations. Further favours of this kind, from those who are conscientious in their opposition, are requested; and Letters (post paid) from any advocate of this pretended science will be taken in. As Mr. Martin has not written, nor does he now ever intend to write, on this subject, without his Name, he cannot think himself obliged to answer anonymous papers.



IT may seem a rash attempt to examine into the nature and effects of Animal Magnetism, without paying any homage to them who teach it: but enquiry, if well conducted, is seldom unrewarded. Why the Examiner has been thus employed, will sufficiently appear in the following Letter; but in what manner he has obtained sufficient information to execute his task, it may not be improper to mention.

In all he heard and saw, he endeavoured to pay a due regard to the convictions of his own mind. In search of truth, he resolved to ask such questions as seemed most likely to bring hidden things to light; and to bear such information he earnestly requested to be under the influence of proper motives; believing without that influence he might be deceived at every step. The more effectually to guard himself against deception, he considered what were the causes and consequences both of credulity, and incredulity. He recollected, that men of science sometimes forget, that our ignorance of the *manner* in which a thing exists, is

no proof of the non-existence of that thing : but he thought the common objection of Magnetists, (that if you do not know what a thing *is*, you cannot say what it is *not*) absurd.

With such cautions, and with such views, the Examiner sought for opportunities to converse with wonder-working men, and to see their feats performed. Such opportunities occurred; which have not only been re-considered, but what seemed difficult to decide, has been submitted to men of science and integrity. He has read such books as they have recommended; and he has not refused to read those authors which Magnetists extol. He has also been favoured with books, pamphlets and papers, from friends engaged in the same pursuit with himself, which have afforded him considerable assistance. He thought, after such Examination, he might have somewhat to write of service to society.—This is now attempted.

DEAR

DEAR SIR,

AT your distance from London, though you have lived half a century, it is no wonder, that reports of what is done amongst us should seem to you a little strange. To be sure, your reading and good sense have operated as a check to suppress surprize, but it is easy to observe you are anxious to hear all you can of Animal Magnetism. You wish me to give you the fullest information: and to comply with your request, you will find no pains have been spared; so that you are likely to receive a much longer Letter on that spirit stirring subject, than you expected.

It may be proper to give you in the *first* place, an historical sketch of Animal Magnetism.

In the year 1785, Dr. De Mainauduc published his Proposals to the Ladies, for establishing an *Hygiæan* Society, to be incorporated with that of Paris. In this paper, the Doctor informs us, " That Mr. Mesmer revived the science of Animal Magnetism from the ashes of the antients; that being in France when it was the general topic of conversation, he applied to Mr. Mesmer for instructions; that he offered that Gentleman 200 guineas for his *secret*, but had the

mortification of being refused ; that this event, though mortifying at the time, proved in the end a fortunate one, as it procured him the acquaintance of Dr. D'Elson ; that Dr. D'Elson being opposed by the Faculty in France, applied for Commissioners to inspect his treatment, and to report what they should observe worthy notice ; that the Commissioners, though men of great estimation for perspicuity of judgment, made a very unfavourable report."

The Doctor adds, "That the persecuted subject gained ground, and began to rise, under the indefatigable labours of Dr. D'Elson, and a few others, from the crude state in which Mr. Mesmer left it, to that superior one to which it is now arrived, though still far short of what it will be brought to; that there is scarce a town in France where it does not at this instant flourish, and scarcely a corner of the globe in which it is not introducing; that this accounts for Dr. DeMainauduc's presence in England, and for the steps he has taken; that he is happy in the character and reflection of being the *first* who dared, in England, to stem the torrent of opposition, in a cause which, from its own nature and purport, will soon need little assistance to support itself."

"This, Ladies," continues Dr. DeMainauduc, "is the subject I beg leave to address to you.—As this method of curing each other is not confined

fin'd to Sex, or to College education, and the Fair Sex, being in general, the most sympathising part of the creation, and most immediately concerned in the health and care of its offspring, I think myself bound in gratitude to you, Ladies, for the partiality you have shewn me in the line of *Midwifery*, to contribute, as far as lies in my power, to render you additionally useful and valuable to community."

" With this view, I purpose immediately, to form an *Hygiæan* Society, to be incorporated with that of Paris.—As soon as *twenty* Ladies have given in their names, the day shall be appointed for the first meeting at my house, where they are to pay 15 guineas each; which will include the whole expence."

" It may be necessary to offer some idea of the instructions I intend to give. Mr. Mesmer's theory being the *original* one, though now laid aside by those who have gone further, I mean to give his method, and to shew how to construct his *bucket* *, &c. &c. when I will con-

* *Bucket* is a shallow tub. *Baguette* is a diviner's rod. " A certain impostor in France boasted, that he could detect thieves, murderers, and other malefactors, by the help of a magical rod." See a Dissertation upon Superstition in Natural Things, by WERENFELSIUS. It was translated in 1748. The original may be found among the *Opuscula* of that learned authour.

vince,

vince those who do me the honour of receiving my instructions, that his theory is *fallacious*; and teach them ours, which will instantly appear to be *right*. This is all I must at present advance on the subject."

Such, Sir, is Dr. De Mainauduc's narrative abridged. But in a treatise which he is pleased to call VERITAS, we have a long account of cures and conjectures. In his pompous preface, he tells us, "that Animal Magnetism will flourish in every corner of the world, and that it will be received among the other improvements in the healing art, there can be no doubt: and where," says the Doctor, "so likely as in this happy soil, where liberty, the encourager of improvements,—and emulation, that radiant character of a Briton—hurries on to perfection! The only danger is, that some unskilled in the knowledge of diseases, and of the means of conducting a patient through a crisis, may start into imposition on the public, and repeat, by his ignorance, the stab which Animal Magnetism received from another cause. *Magnetism is not a play thing for fools*: But what it is, I shall reserve for a future publication."

If, Sir, this was *ever* intended, it seems *now* to be given up. For, in a paper which Dr. De Mainauduc calls "The terms for Instructions, Treatment and Consultation," we find, what he *there* professes to teach, is "*totally unconnected* with

with Animal Magnetism, with Electricity, and with the Theories of Mesmer, and of every Society, or Publication whatsoever." You see, Sir, if the public give him credit for this extravagant assertion, the Doctor must be disappointed. Can you have patience to hear his Terms?—"For each Course of Instructions, from 25 guineas to 150 guineas. N. B. *The Subscription to be paid when the Name is given in.* For Treatment and Consultations, from 1 guinea to 15 guineas. N. B. *Each Month's Treatment to be paid for at its Commencement.*"

Can this be VERITAS? Surely, neither VERITAS, nor even SYPHAX, would thus insult Society. Such Terms are far above the daring of second handed Magnetists: but they are best acquainted with their own customers.

The rapid manner in which Magnetists have multiplied upon us, may seem to you, incredible. Dr. De Mainauduc says, in 1785, Mr. Mesmer had taught his secret to 300 disciples; and that, in the same year, Dr. D'Elson had instructed 160 physicians. He also informs us, that an infinite number of people have, either by their own studies, or from instructions given them by others, not only acquired a knowledge of, but practised this method: so that, a general prohibition becomes impracticable. If, Sir, in 1785, the number of these practitioners was *infinite*, to
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keep up the sublime stile, we must now say, they are *infinite upon infinite* !

Surrounded with such swarms of Magnetists, a few only, who have aspired to eminence in and near this metropolis, will here be noticed. Of these Dr. Benamor, Mr. Cue, Mr. Holloway, Mr. Louthembourg, Mr. Parker, and Dr. Yeldal, have been most famous. No affront is intended by this arrangement. It is made in the order of the *Alphabet*, because after Dr. De Mainauduc it might seem presumptuous to determine which of these Gentlemen should have the pre-eminence. Those branches which are too high for your friend's inspection, or too low to deserve notice, he thinks it prudent to let alone. Venal practitioners, and those among them who would be thought learned, or pious performers, will chiefly be kept in view. That you may imbibe no prejudice against any Magnetist mentioned in this Letter, you will receive their own account of themselves with it, in the cards, advertisements, and other *printed* papers which they have thought fit to publish.

If any of the following remarks should seem severe, you will observe, that those who have been ensnared in their *simplicity*, are not the objects of my censure. To the common infirmities of human nature, or the common prejudices of mankind, to be rigid is to be unjust. But
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when folly aspires to that honour which is only due to wisdom; when for such extravagance, any man expects to be paid and applauded, he deserves rebuke: nor are such men likely to be reformed without reproof.

From what your friend has heard and seen, he is fully convinced, that Animal Magnetism is *not* connected with *religion*. This, however, has been pretended: and this very pretence, increased his ardour to search this matter to the bottom.

A Mrs. Pratt, who has published a list of cures performed by Mr. and Mrs. De Louthembourg, wishes to be known as *A lover of the Lamb of God*. To those who discredit her report of cures, she applies these words: *Behold ye Despisers and wonder and perish, for I will work a Work in your Days, which ye shall not believe though a man declare it unto you*. But to promote belief in Magnetism, she quotes these words of our Lord: *Verily, verily, I say unto you, he that believeth on me, the works that I do, shall he do also; and Greater Works than THESE shall he do, because I go unto the Father*.—You will charitably suppose, Mr. De Louthembourg has publicly reprehended this Lady for her abuse of scripture, or informed the world he believes her to be insane. But, it is said, there are certain reasons to be given why nothing like this must be expected from Mr. De Louthembourg.

Mrs.

Mrs. Pratt informs us, that 3000 persons have waited at one time, to gain admission to this Magnetist at Hammersmith : and she complains of some people who have sold their admission tickets for five guineas, and two guineas a piece ! At what price they bought them is not said. Whether it be from envy, or any other motive, it is certain other Magnetists question Mr. De Louthembourg's ability to heal : and it is hoped, *with what measure they mete, it will be meted unto them again.*

But Mr. De Louthembourg is not the only Gentleman who has professed to be *disinterested* and *pious*, in Magnetising. Mr. Cue has equalled his pretensions. He has not only been so generous as to teach and practice *gratis*, but, it is said, he knows how to be *civil* to suitable patients. Of his piety, he condescended to give your friend a strong idea, by saying before him one of his prayers. It began thus : *The Lord bless thee, and keep thee*, and contained the following words to the end of that chapter †, to which was added a composition of his own : at length, his prayer concluded with this petition : *And now, Lord, grant, that signs and wonders may be done, by the name of thy holy child Jesus !*

After hearing my objections to *this* form of prayer, (which is usually accompanied with im-

† Numbers vi.

position of hands,) Mr. Cue's defence was insufferable. Your friend, therefore, thought it his duty to speak to him to this effect: 'Consider, Mr. Cue, the consequence of connecting Magnetism with prayer. In the petitions you have mentioned, you ask for that power which you do not possess, and which you seem to acknowledge you are alike unable to merit, or to command. Were you consistent, you would confess it is uncertain, nay that it is no way likely, such prayers will be answered: yet, if some power which is *supernatural* does not concur with your operations, you do in effect, own you have no power to heal diseases. But I fear, Sir, such concessions, in plain terms, ill agree with that vanity you love to indulge.'

These, Sir, are strange liberties: but you know that impiety in prayer, and folly in action, have long since been united. When Naaman went to Elisha, the Syrian felt himself offended, because Elisha did not *treat* him according to the custom of Magnetisers in his own country. *Behold*, said Naaman, *I thought he will surely come out to me, and stand, and CALL upon the Name of the Lord his God, and STRIKE his hand over the place, and recover the Leper.* In those days, the king of Israel properly resented the supposed insult. *He rent his clothes, and said, am I God to kill and make alive, that this man doth send*

unto me, to recover a man of his leprosy? Wherefore, consider, I pray you, and see how he seeketh a quarrel against me. Moreover, when Elisha, who had heard of the king's displeasure, said, *Let him now come to me,* he added, *and he shall know there is a* PROPHET *in Israel.* He did so: for when the cure was effected, Naaman returned to the MAN OF GOD, he, and all his company, and came, and stood before him; and he said, *behold, now I know that there is no God in all the earth, but in Israel.* Every thing in this narrative shews, that such cures were then believed to be wrought by *supernatural* power: what assistance of that kind our Magnetists may have, shall be considered at the close of this Letter.

You see, Sir, what attempts have been made to connect Magnetism with religion, of which mournful instances might be greatly multiplied. Yet one thing has given me pleasure; which is, they who are thus ensnared, are in general such as might have been expected. Men who think *they* can do much, and ought to do every thing, often do such things with a view to applause, as issue in their shame. But, whatever attempts have been made to connect Magnetism with religion, they are, and ever will be vain. It is well known some have learned, and others have taught, this pretended science, who would not bear to be told they have a serious regard for the Bible.

Bible. It is certain, that some of Mr. Holloway's disciples have said, there is no necessary connection between Magnetism and *religion*: they have allowed, that an *Atheist* may practise this art with as much success as a man who fears God. One of his pupils sent him a letter in which are these words: "I am perfectly convinced from your own lips, that Animal Magnetism is not, cannot be of God." You, dear Sir, will receive conviction it is something sufficiently distant from *religion* when you consider who has said, *The natural man knoweth not the things of the Spirit of God*; as you must allow, before the close of this Letter, if such men are not to be found among eminent Magnetisers, they are not be found elsewhere.

But it is not enough to say, that Animal Magnetism is not connected with *religion*, since, as it is practised by many, it is very hurtful to various professors of *Christianity*.

Faith, you know, is believing what God has said, as credible, and includes the believer's confidence in the ability and integrity of him in whom he puts his trust: but *belief*, among Magnetisers, is believing what God has not said, believing what is contrary to his word, and includes the believer's confidence in *an arm of flesh*.

Prayer, if properly performed, is one of the most important branches of revealed religion:

but when thus performed, it is according to divine direction, and not without divine assistance : whereas when Magnetisers pray, as professional men, their devotion is as distant from piety, as their secrets are from science.

Reading, provided the subjects are well selected, and seasonably regarded, is of real service : but to read such authours as Magnetists commend relative to their *arcana*; such as Agrippa, Digby, Fludd, Fernelius, Helmont, Maxwell, Paracelsus, and others of equal fame, is to rake into ashes ; and if such trash can please the reader, he will certainly rise without relish for better food.— By a vicious taste for such tales, the *Bible* is neglected, or only read in hope of finding something which may give a sanction to *prophane fables*.— Affecting proofs of such frenzy would be produced, if it was thought you had patience to read of such extravagants †.

Meditation,

† Better books are sometimes recommended by Magnetists. For instance, Mr. Holloway refers us to the works of Lord Bacon. But what part of his lordship's works does that Gentleman most admire ? This will be seen when he publishes *The Principles of his Original Lectures*. It will be seen also, whether he distinguishes between what the nature of his lordship's labours obliged him to *report*, and what the noble authour himself *approved*. This is certain, speaking of a foolish problem, his lordship says, " The inquisition of this subject is wonderfully hard ;
for

Meditation, on sober subjects, if well timed, and pursued with proper caution, is another mean of promoting piety: but the self abstraction Magnetists commend, is only managable by mystics; or, to speak more properly, by nobody; for those Terms either convey no meaning at all, or stand for any thing which an idle fancy may please to form.

Humility has ever been the basis and guard of godliness; but all Magnetisers are magnifiers of themselves: self is the substance of their conversation, and to excite wonder, by arts and tales which cannot bear inspection, is their chief delight. The lust of dominion is the main spring of their motions, which is tempered, turned, and wound up, as avarice, or as curiosity directs: were it not for fear of being detected, the unre-

for the things that are reported are *full of fables*; and *new* experiments can hardly be made but with *extreme caution*:—for I cannot, (says his Lordship) command myself to believe what I will, and so no trial can be made. Nay, it is worse, for whatsoever a man imagineth doubtingly, or with fear, must needs do hurt, if imagination have any power at all; for a man representeth that oftener that he feareth, than the contrary." In another place, "touching the transmission of spirits, and the force of the imagination," his lordship says, "They work most upon weak minds and spirits; as those of women, sick persons; children, and young creatures." See Lord Bacon's Nat. Hist. Cent. X. P. 333 and 325.

sisted energy of such principles in action, would soon produce alarming effects.

The arrogance of Magnetists is offensively apparent in their terms for *complete* instruction. Can you believe it? *Money* to a considerable amount, an *oath*, and a *bond* of 10,000*l.* have been demanded—and *given*! To be sure, Sir, some teachers are afraid of soaring so high. Cunning, you know, creeps close to ambition in her first advances. Mr. Holloway's modest terms are nothing more than *five* guineas; and your promise, neither directly, nor indirectly, to reveal his secret. You are even permitted by that Gentleman, (if he cannot avoid it,) to publish your opinion of his Lectures, but if you disapprove of his philosophy, you are not allowed to say *why* you find fault. At a time when so much has been written against *slavery*, who would *thus* be brought into *bondage*? you will agree with me, that he who is fettered in his highest faculty, by *one* of his fellow creatures, is no longer *free*: and that he who thus bows down to his inferior, till he shakes off the yoke, is a *slave* indeed!

To make this inglorious yoke as easy as possible, it has been pleaded, that every man has a right to make the most of his own invention; that every apprentice is bound to keep his master's secrets; that the sublime science of Animal Magnetism

Magnetism, is in an infant state, and might, was it made common, fall into bad hands; that to disclose the art, would be injurious to the Fair-Sex, because a man who seemed only to play with a woman, might throw her into a crisis, and behave improperly. But to these *pretences* it has been replied, that it is impossible to say, who *invented* Animal Magnetism; that an apprentice is bound only to keep his master's *lawful* secrets, and that few people are willing to be apprenticed a second time; that the pretended science cannot fall into *worse* hands than it already has; that the *Fair-Sex* owe nothing to the compassion of Magnetisers, since, if their art may be as injurious as this plea supposes, thousands have been taught it, and of course, women are left to their discretion.

There is something so contrary to the appearance of *religion* in the last plea, (which was urged by Mr. Cue,) that it calls for additional attention.—If a woman in a *common* crisis, has her understanding deranged, if the most usual symptoms are wildness of eyes, distortion of features, attended with convulsions and violent agitations, who could be tempted to behave improperly to such a woman? If in a *luminous* crisis, a Lady appears to be in a soft sweet sleep, temptation, to a stranger, may be stirring; but are Magnetists in danger? *They* know the Lady is in the land of vision,

vision, able to see *Angels*, and to comprehend the whole circle of science; they know her spirit is drawn from her body, as much as is possible, without a total separation taking place; they know her body has lost all sensation, and that every thing appears to her luminous; that she has a large acquaintance with the *invisible* world, and is capable of *communion with God*; can they who *know* this, or *say* they know it, behave impertinently to such a Lady, in such a situation? They can. For questions, not only the most distant from *religion* have been asked; not only anatomical questions, but questions of mere curiosity: such as this, "where is Mr. P."—In a coach, conversing with a gentleman, in a brown wig.—*Note.* These questions must be asked while the crisis continues; either by the Magnetist, or by one who touches him.—If under such treatment, Ladies are not *responsible* for their behaviour, what may not be *propagated* by this contrivance, and, to a favourite, what may not be *told*.

Surely, Sir, *religion* and Magnetism, especially in the *luminous* crisis, must be at everlasting variance. Could some Magnetists support their lofty claims, miracles and prophecies, would be common and in contempt; nor would the character of Christ be long revered. But were those scriptures which testify of him, believed, these

these impositions which are now admired, would soon be detected: for they not only inform us how men have been deceived by SCIENCE, *falsly so called*, but plainly assert, that in the *last times*, iniquity will so abound, as to equal the corruption of any preceding period.

Should it be said, that Magnetism was not known when the canon of scripture was completed, you will not only recollect the story of Naaman, and that it has been said, Magnetism was revived from the ashes of the *antients*, but you will receive a further confirmation of its *antiquity*, from a quarter you would little expect. Mr. Holloway, in one of his Lectures, attempted to prove the *antiquity* of his *new* science, by assuring his hearers " it is exactly similar to the *Heathen priestesses*, when they gave out their answers in Pagan Temples; the symptoms, said he, being exactly the same." In the same Lecture, either to shew the *antiquity* of his *new* science, or to prove it was known in *distant* nations, he told the following tale:

" A vessel separated from another vessel, by bad weather, came near to land. The crew, or part of the crew, went on shore, and were kindly received by the native *Indians*. These sagacious people soon discovered the strangers were alarmed for their companions, yet at sea, and were much surprized they knew not what was become of them.

them. To give them satisfaction, one of the *Indians* being worked upon, became insensible, and had all the symptoms of a crisis; when he came to himself, he assured the sailors, he had *seen* their companions, that they were safe, and would ere long, arrive at the same place: which came to pass."—Suppress, Sir, if you can, your surprise; for to this *idle* tale, another yet more extravagant was added.

"An Indian, who possessed great powers of Magnetism, had a dream. In it, he thought he saw a very glorious person, who told him he would give him power to heal diseases, but that he must commit murder once a year." My informant, feeling for me, as I now do for you, adds, "I think I see you start, Sir, at this relation; and, I must own, my feelings were not very pleasant when I heard it; but it is a certain fact Mr. Holloway did repeat this surprising story. He seemed aware he had said rather too much, and attempted to soften the account, by saying, that the *Indian* possessed the powers of healing, but as to the *dream*, it was a mere nothing. To be sure, it was a fact that he did *kill* a man, but the report did not say, whether it was not by *accident*; it might be by *accident*, and if it was, it destroyed the idea of *murder*. These, Sir, were Mr. Holloway's *own words*: but they were not at all satisfactory to my mind;

mind; and yet in one view, they were perfectly satisfactory; for they carried with them the fullest and clearest conviction possible, that Magnetism has its original from *Satan* and not from *GOD*." Such, Sir, is the report that was transmitted to me, not by hearsay, but from one of his pupils: what will be your reflections cannot be said; but undoubtedly you are weary of hearing such attempts to unite *magnetism* with *morality*.

Let us, then, change the subject, and see if Magnetism better agrees with *science*. This has been pretended. It has been held up as "the most essential science," as "a new philosophical system," nay it has been deemed "one of the sublimest sciences that *ever* engaged the attention of the studious." But these swelling *bubbles* will soon *burst*. They cannot even endure the unguarded strokes of them that blew them up. You recollect, Sir, that Dr. De Mainauduc has admitted "it is within the capacity of *every* human being to become perfect master of this most essential science;" and Mr. Holloway seems to be of the same opinion. For, having engaged a gentleman to assist him in delivering his Lectures, he informs us, he is able to accommodate the friends of the science in any part of Great Britain or Scotland. If you ask, Who are these friends? his card will inform you, every man is considered as such, who will give him

him *five* guineas for his instructions, and promise to keep his secret. On these conditions, a gentleman and his wife are considered as one. To this we may add, that those Ministers, and other select persons, who know how to recommend their Tutor, may be taught *gratis*. So matters stood when this Letter was begun; but now, Sir, Mr. Holloway proposes to teach for *three* guineas, and begs leave, to deliver his Lectures to the public in print, at the price of *one* guinea; allowing his *runners* to say, that they who subscribe for six, or obtain six subscribers, shall have a seventh into the bargain.

Would men of real science thus prostitute philosophy; or be excused if poverty, or debt, was pleaded in their favour? Would men of prudence run such risk of provoking their pupils to demand back again their premiums, on pain of being prosecuted for fraud if they were not peaceably returned? Your friend is sufficiently threatned since it is reported he is writing on this subject; but you will believe him when he says, he has not any objection to be brought into a court of justice for this Letter; and out of it, if Magnetists will keep from blows, he has nothing to fear from their profoundest skill.

Science, you know, cannot be taught without a proper *Teacher*. But who of that description, would talk of *inventing* the most sublime science;

or

or say, it is within the capacity of every human being to become perfect master of the most essential science? who of that description, would profess, that what he teaches is totally unconnected with every society, or publication whatsoever? Yet you have seen, Sir, who it is that indulges this rant, and rodomontade. If such Tutors are at the head of this new system, what Instructors must we expect to meet with at the tail?

Science, you know, must have a suitable *scholar* if it is taught with success: for, as Dr. Johnson, has well enough observed, No man can teach a boy more than he is able to learn. But many who have learned to Magnetise, have no taste for *science*, nor do they wish to be considered as *studious* people. Some persons, as sensible, and as honest, as any who have degraded themselves to receive instruction from Mr. Holloway, have said, They cannot think that Animal Magnetism should, even in *theory*, be called a *science*; that the secret might be learned in five minutes, but that extraneous matter is introduced, technical terms employed, cases reported, and tales related, that subscribers may *seem* to have something for their money. Mr. Parker indeed, has been thought rather rash in proposing to teach the science in one Lecture. Others are of opinion his feelings, and his fears, may plead his excuse. They say

he has neither his master's knowledge, nor his pupil's connection ; that as a servant, he might have lived, but that as a Magnetist, he is likely to want employ.

Science, Sir, by those who have it, may be brought to any thing ; but it can only be found where it really is. Your friend, (perhaps for want of understanding,) has not found it, or any thing like it, among Magnetisers ; except only in one person : and that friend allows him to say, that what he knows of science, and enjoys of religion, has checked his curiosity, and led him to renounce the practice of Magnetism.

Science, Sir, you know, whether of the nature of things as they are in themselves, and their manner of operation ; or of that which man himself ought to do, as a rational and voluntary agent, for the attainment of any end, especially happiness ; or of the ways and means whereby the knowledge of the one and the other of these are attained and communicated* ; science, you well know, in every branch of it, proceeds from principles evidently known, by consequences certainly concluding. Bring Magnetism to this description, and the *pretended* science becomes a cloud of smoke. Indeed, Sir, we may add,

* See Locke's Essay concerning Human Understanding, p. 456, and Bp. Pearson on the Creed, p. 3.

that,

that, much that is called science, were it tried by this touch-stone, would, by no means, bear the trial. If there were not more faith in the world than science, we should yet be in darkness, and in the region of the shadow of death.

One more negative may be advanced. For Animal Magnetism may, and does exist, *without medical understanding*. This, Sir, Magnetisers themselves, admit. They have made it matter of boast. Though upon this subject, as well as upon any other in their professional line, they are not to be trusted.

Dr. De Mainauduc has told us, Magnetism is *foreign* to any thing yet known in the healing art : yet, as a *medical* man, he wishes to have it thought, that a knowledge of diseases is necessary to conduct a person through a crisis. Mrs. Pratt has given us a list of cures performed *without medicine* : yet Mr. Louthembourg has often condescended to prescribe to his patients. Mr. Cue who talks terribly against the Faculty, and is pleased with his ignorance of the art of medicine, even this Mr. Cue occasionally prescribes : not medicines, we may be sure, but amusements. His prescriptions are, " Rub yourselves all over with a coarse cloth, every morning. Use Dr. Lobb's muscular exercise : " to which he adds, " Drink no spirituous liquors. Take no medicines." You can account for the last article of his advice, and

the rest you will not despise. Dr. Benamor is said to have treated *medicine* with contempt, since he commenced philosopher: but you will hear of such a report with caution, and believe with me, that he is only against prescription, when his unfortunate prescriptions run against him. Mr. Benamor, his son, supposes, and well he may, that Mr. Holloway's pupils, in general, are unacquainted with Anatomy, Physiology, and Pathology. But he rashly imagines, that such instruction will be acceptable to the pupils of his friend. For as *most* of them have reached *sublimity* itself, without a wish for such learning, Mr. Benamor has not much to expect from such eagles in erudition. Not that he considers them as such; for he lately said, perhaps from repeated disappointment, that some had learned the *secret*, who had not minds *strong* enough for practice, and would never do any good with it. When his circular Letter first fell into my hands, instantly these words occurred: *They helped every one his neighbour, and every one said to his brother, Be of good courage.* Why this text was thus recollected, you, who are acquainted with *Analogy* and *Affociation*, need not be informed.

As *medical* understanding seems to be of importance to Magnetisers, one cannot but wish they who are destitute of it, would renounce
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the practice of Animal Magnetism. It is not easy to account for the reserve of the *Faculty* on this *new* science. The professors of it may be below their notice; but the welfare of the public is not. The common objection, that they are interested, and therefore partial judges, is without foundation. For if what is called Animal Magnetism, would bear inspection, they are best able to guard it from abuse, and to practise what is safe, to their own emolument, and to general satisfaction. They must know, that most men are not fond of medicines, and if they can perform cures as well without drugs as with them, *they* are the men with whom the *secret* should be trusted. If on the contrary, they know, as undoubtedly they do, that Animal Magnetism will not bear inspection, *they* are the men that should expose it. It would be glorious in them to bring to light those impositions which, if let alone, must eventually increase the number of their patients. One of their profession, a friend of mine, has written with success against it. The second Edition of his sensible pamphlet is sent you with this Letter. The *Faculty* have another writer, (how many more it would be rash in me to say, but they have another writer,) among them, of such abilities and prudence, that were he to undertake the task, this Letter would soon sink in your esteem, and fall into oblivion. But thus

to be forgotten would be no disgrace. The writer alluded to is that Gentleman who has obtained, with much honour to himself, and with equal honour to the *Faculty*, the *first* FOTHERGILLIAN MEDAL, for his judicious answer to this well timed question: "What Diseases may be mitigated or cured by exciting particular affections, or passions of the mind?" They who have the honour of his acquaintance would serve the public; could they persuade him to make a more *direct* attack on Magnetism. But whether those Gentlemen will be of that opinion, cannot at present be ascertained.—Thus, Sir, we have seen what Animal Magnetism is NOT. It is not connected with *religion*; it is not *science* properly so called; it may and does exist without *medical* understanding. What it really *is*, we are next to consider.

Here, Sir, there is reason to suppose your patience will be tried, and your curiosity, at first, disappointed: because, though your friend is now in the *secret*, yet he means to let this part of his Letter stand in the original form it was first drawn up; as he conceived, and still conceives, it is founded on those principles which will leave our Magnetists no plea for their practice. Besides; Magnetists are not only numerous, but every one almost has some peculiarity of his own. It is true, Sir, that more than one
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of my Correspondents have sent me, in writing, Mr. Holloway's secret : but another Correspondent assures me, that Mr. Parker, Mr. Holloway, and Mr. Cue, are not *properly* instructed ; all of them deriving the *little* which they know, from Mr. Parker's *listening* ; and by tacking to such information the discordant scraps they have gleaned up from books, but imperfectly understood. Thus we ascend again to Dr. De Mainauduc. But we have seen already, what he thinks of Mr. Mesmer's method, and that what he *now* proposes to teach, is *totally* unconnected with Animal Magnetism. From such men, what can be relied on ? they seem to agree in nothing, except it be in a disposition to call whatever they please by a *new* name, and of changing their terms as often as it may be found convenient. You know, Sir, they that gad about so much to change their way, have not yet found a good one. You know too, that human follies often acquire *new* appellations, and put on *new* appearances ; that insignificant circumstances are multiplied or diminished, as the age, or place, may require ; while the nature of these follies, and the mischiefs which they produce, are (just as they are encouraged,) in every age, and in every place, the same.

Further ; Magnetists are by no means harmonious. Mr. Holloway asserts, that the crisis
which

which Mr. Cue produces is both hysterical and dangerous. Mr. Cue retorts, that Mr. Holloway is a mercenary man, and speaks, and acts from venal motives. Others say, that since Mr. Cue has had more success than Mr. Holloway in producing convulsions, the latter has warned his pupils against attempting to produce the *common* crisis. Leaving these Gentlemen, and other Magnetists, to settle their disputes in some dead time of the year, when business is not stirring, let us now consider what Animal Magnetism really is, as it appears in the course of common and of special practice.

In *general*, we may say, it is an operation of one animal upon another to excite wonder, by the operator's producing, or seeming to produce, sensible effects both in his patient, and in himself, by that kind of treatment which the art requires. Wonder is equally the end of Magic and of Magnetism: but, as mere wonder would soon cease to please the spectators, in Magnetism, it is connected with a pretence to science and piety, and with the assurance of producing curative, and other beneficial effects. The means employed to gain credit to their pretensions are various, and too frequently connected with collusion. But *collusion* and *cant* apart, they who Magnetise, act either mechanically, or mentally, or they profess

profess to unite these different modes of action in their treatment. As to the rest, Sir, you must know, when these wonder-working men call forth *astonishment*, it is either with or without *supernatural* assistance. This division of the subject seems to include *all* the ways in which one man can act upon another; if therefore, *they* cannot account for what is done, or if the *last* article of the four will only account for what is most marvellous in Magnetism, then it will follow, that Animal Magnetism, in those parts of it which have been most admired, is a compound of *fraud* and *delusion*?

By *mechanical* operation, you will not conceive me as speaking according to the rigour of that term. You know, Sir, no man can move his hand with design, without a volition and motive, which are not mechanical. But where manual operations are chiefly regarded, by what better name can they be called?

A Magnetist, not unknown to fame, in the neighbourhood of St. Luke's, found his business so much increase as to need assistance. Of several of his friends he received the help he sought. Never sure, were any pupils sooner prepared for practice. "*Do as you see me do,*" was the solitary precept which they received. They did as they were taught, to the great content, if not to the healing of many patients.

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These operators your friend has seen at work ; and wished, for once, to be thrown into a crisis ; but that operation was given up without disgrace to the Magnetist, and without any want of courage in your correspondent. Some of these mechanical artists seemed to be as far from *mental* exertions as can well be imagined. They stared about them, looked this way, and that, occasionally chatted on common subjects, and seemed to be awake to the most trifling occurrence. Could *their* manual motions produce sensible effects? So it seemed ; for more than one woman was thrown into convulsions. You will think this almost incredible ; but there are advocates for mechanical operations, who have more to say for such treatment, than you yet have heard. They say, we are surrounded by the earth's atmosphere, which is ever in motion, and that all bodies, (animal bodies by no means excepted,) are more, or less, affected by it. They say that if they alter, according to art, the current, or compound, of these minute particles of matter, near the surface of the human body, and direct with skill, the *distinct* magnetic fluid, which pervades universal nature, to that part of the animal frame of which their patient complains, or to those parts, which, being heated and agitated, may disperse obstructions, the patient will soon be sensible of the salutary Efficacy of such treatment.

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But this argument, as you will perceive, is too difficult for any but *adepts* to manage. Indeed, men are so reluctant to suppose, that such a mass of matter as has been mentioned, so heterogeneous, and so various, as never in any two places, or for one single hour, to be the same near the surface of any particular body; men are so unwilling to suppose that such a mass of matter, or a distinct property of it, or of *æther* gliding through it, is under the dominion of mortal hands, that this argument is seldom urged, except it be in some convenient corner. The business, therefore, is brought into closer quarters. Man is considered as a *tripartite* being: as consisting of body, soul, and spirit. Mr. Holloway compares the body of man to a room, the spirit to the windows, and the soul to light. Unhappily for this Gentleman, the words alluded to require a different arrangement. Both the text, and the design of the Apostle, require that the term *spirit* should be considered as the *leading* term. If therefore, the body must be the room, the soul must be the windows and the spirit the light. Or if, according to another similitude which Mr. Holloway approves, the body, is compared to a building, the spirit to the portico, and the soul to the noble inhabitant, the same error is equally visible. How much better, Sir, (but who will wonder at that) is Calvin's comment
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on the same text? In it, curiosity may be disappointed, but conscience will be informed by his remarks; by his comment, the pride of man may be mortified, but such an exposition makes the heart of the believer rejoice.

It is said, not only that the body of man is porous, but that effluvia issue from it, and form steams of insensible vapour; so that, when two animated bodies come near each other, the vapour from each comes into contact, while the bodies themselves are separate; that if, by dexterous management, the Magnetist can have dominion over these minute particles of matter, when those of his own body, and those of his patient's unite, or resist each other, he may take sensations, make discoveries, and perform wonders. Who, Sir, would rob any man of this invention? Till the following questions are fairly answered, there seems to be no motive sufficient to seduce your friend to claim it as his own. Can the matter which flows from us, be different from that which resides in us? If it cannot, are not those particles of matter as various as can well be imagined? If it can, must it not be some *æther*, *phlogiston*, or *magnetic fluid*, which is supposed to flow through us? But if it passes through our *pores*, what is their form? Have we scales like fishes? or are we perforated with round, square, triangular, or irregular *fissures*? May not our
pores

pores be in the form of a trumpet, narrow where the effluvia comes forth, and wide where it comes out? Can the motion of the hand, upwards, or downwards, by pushing, or drawing, or by writhing the fingers in any position, heal diseases? when these questions are not merely replied to, but *answered*, mechanical Magnetism will put on a better appearance than it has yet assumed.

But it is said, there is no arguing against the existence of *facts*. We may however, question whether wonderful tales are true. Mere assertions, from suspected characters, is not proof. Reason refuses Magnetisers her aid to support their trumped up fame. Their only refuge is an appeal to *experience*. "We do not deny, but that a great deal is always due to experience:—but then, this experience should not be another man's, but our own; not slight, but exact; not deceitful, but certain; not variable, but constant and perpetual.—In a court of justice, *two* witnesses are commonly required to prove any thing; which yet does not hinder us from giving credit to *one*, contrary to the ordinary rule, if he be a witness above all exception. There are *two* witnesses likewise, in natural philosophy; reason and experience. If for want of reason, it is necessary to believe experience *alone*, it is necessary also, that it be a witness above all exception: such an experience in short, as makes

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men believe that the loadstone draws iron after it. But what sort of experience is it that our wonder-mongers brag of?—Positively, they that so often appeal to experience to prove their fooleries, seem to be entirely ignorant what experience is: what they have heard, what they have read, they have experienced. Two or three examples with these folks, make an infallible rule; what hath twice or thrice happened, by mere chance, hath happened by a certain necessity of nature. What are joined together in time, have a natural connection between them, whatever goes before is the cause, or the sign, whatever follows, is the effect, and thing signified.” Such, Sir, is the well founded raillery of Werenfelsius, in his well written Dissertation upon Superstition in natural things: How far it will apply to the present subject, you need not be told.

It is still said, if *good* be done, why are objections multiplied? Your friend, who sometimes reads those old books you have not leisure to consult, found in one a sufficient answer to this question. It was written by Mr. William Perkins, once famous in the University of Cambridge. In his discourse on *witchcraft*, which the notions of the last Century exacted from him, he says, “ Of witches there are two sorts: the bad witch, and the good witch, for so they are

are commonly called." It was then believed, that bad witches could do no good, but only hurt; and that the good could do no hurt, but good only. His own opinion was, "that of the two, the more horrible and detestable monster was the good witch, commonly called a *wise-man*, or a *wise-woman*;" his arguments are such, that as long as the existence of such people is admitted, they cannot be overthrown. But, Sir, as you will hardly trouble yourself to enquire for the Works of Mr. Perkins, let me say, there is a modern pamphlet in which the plea of *good* being done by Magnetisers, is well refuted. The folly and danger of such a plea, is also justly exposed in the Dissertation already mentioned, and in a pamphlet, published with a translation of that Dissertation, which is called *Occasional Thoughts on the power of curing the King's Evil*, ascribed to the Kings of England. In this useful piece, we have a report of innumerable cures performed by Royal hands in many parts of Europe. It saith, the register of the Royal Chapel in England, exhibits a list of 92,107 persons touched by King Charles II. in a certain number of years. But if the reader regards those cautions which this sagacious authour has given, he will not run headlong into the belief of any thing miraculous; but will conclude, the register can be an evidence of nothing but the weakness of the people, and

the willingness of the King to indulge it. When Monarchs Magnetised, their power was considered as a special *gift*, and confined to *few* cases: but when Mountebanks ascend the stage, they heal *all* disorders, and boast of doing every thing according to *art*.

Let us now leave *mechanical* operations, and ascend into the *mental* region of the Magnetists ability. To be sure, properly speaking, we can no more think without the body, in this world, than we can act without the mind. Nothing therefore, is intended by this division, but only to speak of such things separately, as at any time, are most conspicuous.

On *mental* Magnetism, your friend was in danger of saying too much. But he is happily prevented, by reading Dr. Falconer's Dissertation on the Influence of the Passions on the Disorders of the Body. In this Dissertation, Dr. Falconer takes notice of some of the rules and laws by which the human system or constitution are, in these respects governed and conducted. Next he proceeds to describe the general effect of the passions on the frame and constitution. The passions he thinks, with Haller, may be considered as of two kinds; such as excite the powers of the vital system, or rouse the faculties into action, or such as depress and debilitate them. These distinct passions are described, and a general inference is drawn.

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But Dr. Falconer honestly owns many difficulties must occur, in the management of these nice and precarious instruments. Having finished his previous remarks, he attempts an application of what has been said, to particular diseases. This task called for all the talents even of such a Writer : and if you please to read him on this subject, you will meet with much better observations on animal œconomy than a multitude of *minute* philosophers are able to impart.

The manner in which some men are apt to swagger over their patients, is so well depicted by Dr. Falconer, and so applicable to the mock majesty of Magnetisers, it shall here be given. The Doctor says, “ Some have endeavoured to acquire influence over those they attend, by a studied coarseness of manners, and even of dialect, by confidence in the delivery of their sentiments, and peremptoriness in exacting the most implicit submission to their dictates. This method however unworthy to be pursued, has sometimes met with success, but it has often happened that, when the novelty of the first impression is over, considerate persons are tempted to examine the foundation of such bold pretensions; and if, as must often happen, the success and abilities of the practitioner, should not be found to correspond with such lofty claims to deference and respect, the illusion vanishes, and

he is regarded only as one who attempts to impose upon the world by assuming a character he is unable to support." Perhaps, Sir, this picture will remind you of some *preachers*, of whose airs and emptiness, you have more than once complained. For my part, it seems to me so exact a description of vain and venal Magnetists, that whenever it occurs to my mind they almost seem to be present.

The influence of one mind over another is not only great, but such as cannot be described. Experiments are endless, and all the modes of making them past finding out. "The conceit of a predominant or mastering spirit, of one man over another, is antient, and received still, even in vulgar opinion." But as our minds are not infinite, their operations must be limited: and there is ground to conclude, that those limits in Magnetising, are much straiter than is pretended. "If the vital, or animal faculties, were under the direction and dominion of the reasonable soul, natural life and death would depend, in a great measure, upon the *man's own will*, as he would then have command of all the animal functions, which, however, in many cases, he can at present, neither forward, nor controul." But, Sir, 'the Magnetist who feels he has but little dominion at home, is the more anxious to secure it abroad. He strives therefore to start into consequence
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by working upon other people. Yet were they not willing to suffer fools gladly to reign over them, the conquests of conjurers would soon be confined to the land of *Utopia*. Lord Bacon observes, "when you work upon the imagination of another, it is necessary that he on whom you work have a precedent opinion of you, that you can do *strange* things ; or that you are a man of *art*, as they call it ; for else the simple affirmation to another, that this, or that, shall be, can work but a weak impression on his imagination."

They who work upon others must either do it in their presence, or absence. What is to be done in the *presence* of the patient, will best fall in with the following article ; but *mental* powers, if Magnetists are believed, work with equal ease and strength on St. Peter's, or St. Paul's, on Dives or Lazarus.

Lord Bacon, indeed, has said " If there be *any* power in imagination ? it is less credible that it should be so incorporeal and immaterial a virtue, as to work at great distances, or through all mediums, or upon all bodies : but that the distance must be competent, the medium not adverse, and the body apt and proportionate." But his lordship was as distant from the impertinence of modern Magnetisers, as they are from his lordship's understanding.

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He who pretends to treat at a distance without *training* his patient to receive impressions, must propose to do it, either by some external medium, or without it. If without such assistance, he does in effect say, *Am I a God at hand, and not afar off?* But if an external medium of a hundred miles in length, and which in breadth, and height; is too immense for measure, be necessary, is it credible, Sir, that this mass of matter, or any peculiar part of it, or *æther* gliding through it, is under the controul of human volitions? "Things themselves, you know, cannot enter into the mind, but the signs of them may." A man may gaze at these signs, and play with words, and ideas, till he is weary; but absent objects are undisturbed at his internal sport: his volitions and reveries may affect himself, but the absent object has nothing to fear, or to hope, from his mental exertions. You will certainly congratulate your friend on this fact; because, if those proud pretenders could have worked upon him at a *distance*, you may be confident he had never written you this Letter.

Next, Sir, let us unite the mechanical and mental powers of Magnetists, and see what a *junction* of these powers may produce. It has been repeatedly observed, that not any operations of ours is either entirely mechanical, or entirely
 mental :

mental : but in common, these different modes of action are *professedly* united ; and in that view, it must be confessed, if the Magnetist knows how to read, and how to express the copious language of the *eye* ; if he knows how to trace the first visible effects of the stirring and depressing passions ; his looks, his motions, his voice, his profound silence ; his questions, hints, and well-timed pauses ; his anxious concern for his patient, and seeming confidence of success, may be sufficient to produce strange things : and if he knows how to manage them, either by himself alone, or by a suitable second, (such as Ralpho was to Hudibras, Whachum to Sydrophel, or Romeo to Juliet's nurse,) what *wonders* he may perform, or what *follies* he may commit, a man of your understanding need not be informed. But how this art, well or ill employed, may be taught, is impossible to say. Of medical authority, Dr. Falconer observes, " By what means it may be originally acquired, or afterwards maintained, is more a matter of experience, joined with prudence and sagacity, than capable of being reduced to rule and order, or of being expressed in direct words."

You will not suspect, Sir, that by this quotation, it is intended to put medical authority and the assurance of Magnetists upon par. The difference.

difference is plain and great. Medical authority is confined to medical men ; but Magnetists treat their patients without medical understanding ; treat them, as they call it, on the most frivolous pretences, not only without the knowledge of diseases, but without sagacity to distinguish what emotions it would be proper either to raise, or to suppress. Their external treatment is literally *beating the air* ; which, like beating on a drum, admits of no variation, but in the number, force, or turn of the strokes : whereas medical men prescribe drugs which operate independent of their acquired authority.

Formerly, Magnetisers made use of *material* mixtures. He who would see the grossest mixture and Magnetism meet, may read Maxwell's *Medicina Magnetica*. Once, Sir, Mum was the grand *nosstrum*. The meaning of that monosyllable is now of doubtful disputation. It may therefore, amuse you to take some notice of its antiquity and former fame. Mum, Sir, is of high original, and was once much more esteemed than either far water or Bateman's drops. We read of *Arabian Mum*, of *Lybian Mum*, and of *Egyptian Mum*. We also read of corporal and spiritual mummies ; of the uses to which they have been applied, by way of sympathy, and antipathy, and of the mischiefs which these medicaments have produced. As Mummy lost its reputation,

reputation, and as deceptions of this kind were exposed, by way of derision, it was called *Mummery*. Afterwards, it was common to say of extravagant pretences, *Mum for that!* Finally, it became a scare-crow to children, who were told if they were not *good*, they should be beaten into a *Mummy*. In some future period, Sir, Magnetism will be as obsolete as Mummy now is; and, as its credit decays, it will be called *Maggotism*; and, by abbreviation, *Mag*. When it is thus run down, it will be common to say of bold pretenders, they are *Mag-fellows*; and of loquacious huffeys, they are *Mag-girls*. Should this paper of mine be found in that period, your friend will undoubtedly rise in the estimation of the *ignorant*, who will learn from it the meaning of such epithets, and understand the origin of such burlesque.

I feel, Sir, a pleasure in drawing near the close of this long letter; from a persuasion that the last article will not appear to *you* ridiculous. Nothing remains within the compass of my abilities to state, but to consider whether Animal Magnetism may be accounted for, on the ground of *supernatural* assistance.

Of foreign, personal agents, we know not any, but God, angels, and departed spirits. Let us not take the name of God in vain. Enough has been said to show that Magnetism and *religion*
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are at variance. That our Magnetists look up to angels, good or bad, does not appear. That they invoke departed saints, or seek the aid of polluted spirits, cannot be said; at least, your friend, has no reason to suppose they are addicted to such devotion. But, Sir, may not some deceiving spirit, unsolicited, impose upon them, and do that, if it be done at all, which they boast of doing by their own ability? For, whoever carefully attends to what is reported of the *luminous crisis*, and of cures performed at a *distance*, will be compelled to conclude, that those reports are freighted with imposition, or that they are incredible on any other principle than what is commonly called *supernatural assistance*. Commonly called is thrown in, because your friend, believes, nothing is *strictly speaking supernatural*, but what is properly divine.—To shew the possibility of that kind of deception which has been supposed, it would be easy to quote many authours, of that rank in the republic of letters, who have merited esteem.

Mr. Baxter, in his Enquiry into the Nature of the Human Soul, shews that even *dreaming* cannot be the effect of mechanism, or any cause working mechanically; and thence that it must be the effect of a *living designing cause*. F. Hoffman, in his *Opuscula Physica Medica*, gives this name to one of his Dissertations, *De Diaboli Potentia in Corpora*. In this Dissertation, there

there are many curious, and some serious remarks; with answers to such objections as commonly occur. Lord Bacon has much to the same purpose. His lordship observes, "The school of *Paracelsus*, and the disciples of pretended *Magic*, have been so intemperate, as that they have exalted the power of imagination to be much one with the power of miracle-working faith." His Lordship adds, "others that draw nearer to probability, calling to their view the secret passages of things, and especially of the contagion which passes from body to body, do conceive it should likewise be agreeable to nature, that there should be some transmissions and operations from spirit to spirit, without the mediation of the senses, whence the conceits have grown, now almost made civil, of the *mastering* spirit, and the force of *confidence*, and the like. Incident unto this, is the enquiry how to raise and fortify the imagination; for if the imagination fortified have power, then it is material to know how to fortify and exalt it. And herein comes in crookedly and dangerously, a palliation of a great part of ceremonial *Magic*. For it may be pretended, that ceremonies, characters and charms, do work, not with any tacit, or sacramental contract with *evil spirits*, but serve only to strengthen the imagination of him that useth it; as images are said by the Roman Church, to

fix the cogitations, and raise the devotions of them that pray before them. But," says his lordship, " for mine *own* judgment, if it be admitted that the imagination hath power, and that ceremonies fortify imagination, and that they be used sincerely and intentionally for that purpose ; yet I should hold them *unlawful*, as opposing to that first edict which God gave to man, *In sudore vultus comedes panem tuum*. For they propound those noble effects, which God has set forth unto man to be bought at the price of *labour*, to be obtained by a few *easy* and *slothful* observances."

Here, Sir, you will remark, that Lord Bacon thought very little of the power of imagination over *absent* objects. Imagination may shine in poetry, but unless it is assisted by sight, or transmitted by words, it will not reach us, when we are distant from the imaginant, by sympathy, or volition. You see too, that *bread*, according to his lordship's judgment, is the reward of *labour* : meaning not bread alone, in the literal sense, but that which is either *valuable*, or *nutritious*. It is true, Sir, that Magnetists make a great parade of engaging *all* our powers in the management of their secret ; but pretence and reality, are widely separated, however near a *novice* may conceive they are brought together.

Dr. Brown, in his Treatise of Vulgar Errors, after laying before us many causes of our mistakes

takes, adds, " But besides the infirmities of human nature, the seed of error within ourselves, and the several ways of delusion from each other, there is an invifible and fecret promoter *without us*, whose activity is undifcerned, and plays in the dark upon us; and that is the firft contriver of error, and professed oppofer of truth, the *devil*.

But Mr. Holloway hopes he is out of the reach of this *deceiver*; becaufe *Satan* is fuppofed by that gentleman, never to be the occasional caufe of doing *good*; whereas HE certainly aims at nothing elfe. He does cures to-day and to-morrow, and reads Lectures to refine the understanding, and to harmonize, and regulate the difpofitions of the heart. The philofophy which he teaches, undermines the tenets of the *Atheift*, and accounts for a thoufand occurrences in life, that can receive light from no other fource. What has *Satan* to do with all this; unlefs it be to revile it, and to ftir up the Examiner to write againft it?

Is Mr. Holloway, Sir, of whom you fay you have fome knowledge, fo ignorant of *Satan's* devices as not to know that vanity reigns in feeming excellence; and that where it reigns, the dominion of our common Adverfary is fecured? Is he, with all he is faid to have feen of his *own infide*, a ftranger to the vanity of his

own heart? What can be more vain than the language of his cards, and advertisements? What can be more vain than his venturing to tell a man, in his first interview with him, the secret purpose of his mind? What can be more vain than his attempting to discover the thoughts of his friends, who, at his request, retired into another room that he might display his deepest skill? What can be more vain than his affecting to be suddenly interrupted by some uneasy sensations, while he was reading what he calls a Philosophical Lecture to his pupils? Drawing his hand across his face, he said, "Oh! dear, I am magnetised; it is very odd; but I know who it is that has magnetised me; it is ——" though that Lady was then in the country? You may think, Sir, he is overcharged with vanity: but he cannot forget such recent attempts to aggrandize himself; and his conscience will one day inform him, they were as ridiculous as they were ostentatious.

Other Magnetists have been equally vain; equally ridiculous. One instance more will be thought sufficient. Mr. Cue first treated his patients in the common way, standing near to them, and working with his hands, according to Mesmer's method; afterwards, he stood at the distance of three yards, but still continued to use his arms, and to shake his fingers; but
of

of late, not only his distance from the patient is increased, but he stands with self-important look, seemingly inactive, with his hands folded under his arms; and produces a crisis with so much ease to himself, that a spectator would be in doubt whether the operation was not chiefly *mental*, or whether it was not a previous compact between him and the willing subject of his healing art. As he stood, or sat, in this majestic posture, a patient told Mr. Cue, " This reminds me of what was said to Christ: *I brought him to thy disciples and they could not cure him.*" The reason he assigned was, " For your *assistants* work, but *you* have no need to move your hands." You must not imagine, Sir, that Mr. Cue would be offended with such a compliment. He can bear the grossest adulation, and enjoy the coarsest applause. " *O! Sir,*" said one, who was sure to please him, " *your hands have great power.*" This notion he attempted to confirm by saying of one of his patients, " I did but *touch* her hand, and she went into a crisis." Your friend saw one poor girl at his *shop* in this disgusting situation. He asked Mr. Cue how long the crisis would continue. The answer was, " As long as I please, Sir." To make good his pretensions, the girl was soon released; but on saying she was not quite well, Mr. Cue, folding his arms afresh, gave me a nod, and told me she

should go into a crisis again. This was soon effected; at least as much as before; with what advantage to the patient, (who seemed very fit for Mr. Cue's purpose,) it does not yet appear.

If, Sir, Satan has no agency in exciting such vanity, if he is not in any respect, the occasional cause of such arrogance; if he has not at all deceived those professors of christianity who have paid *five guineas* each to learn Animal Magnetism, nor those ministers who have been decoyed by the promise of *gratuitous* instruction, and urged by *curiosity*, to learn that pretended science, and to abet its *meanest* teachers; if, Sir, Satan has no sort of agency in this bad business, and no end to answer by such extravagance, in what need we be alarmed at his delusions?

The doctrine of *demons* has been so tossed about in polemical productions, as to exhibit a very mournful proof of the weakness of the human understanding. In one age, all evil, physical and moral, is said to be from *wicked spirits*. In another, this doctrine is renounced, considered as absurd, and even the existence of such spirits is called in question; or at least their power to do us any mischief. Whence this revolution of sentiment? Why, Sir, faith in what God has said, seems to have given occasion to some persons to turn aside to credulity: from credulity sprang superstition; from superstition

fiction sallied forth endless impostors ; as these
 monsters multiplied, incredulity appeared ; sophists
 nourished the noxious production, till it became
 popular ; so that *now*, THEY are liable to be treated
 as irrational, who believe that any mystery of
 iniquity is after the working of *Satan*, with all
 power, and signs, and lying wonders : or who
 believe, that as the serpent beguiled Eve, through
 his subtilty, so the minds of men may yet be
 corrupted from the simplicity that is in Christ.
 But we are told, on the highest authority, that Satan
 himself, is transformed into an angel of light, and
 that therefore it is no great thing, if his ministers
 also, be transformed as the ministers of righteous-
 ness ; whose end shall be according to their
 works. Such, Sir, is the report and judgment
 of one far better acquainted with the invisible
 world than we are : nor have we any reason to
 assert, that though it *was* so when Paul wrote
 his inspired Epistles, it is not so *now*. Such
 things undoubtedly have been, are, and will be.
 But what particular delusions may happen in our
 days, who is able to predict ? Instead of such
 pretension, permit me, Sir, to say, *Beware lest
 any man spoil you through philosophy and vain deceit,
 after the tradition of men, after the rudiments of
 the world, and not after Christ.*

For this long letter no apology can be ex-
 pected. You wished me to take my own time,
 provided

provided you had at last a full account of this strange business. You said, the winter evenings were coming on, when you should have leisure to read all that could be collected on Magnetism. You have, Sir, in this letter, and in the pamphlets and papers that come with it, every thing your friend could collect to give you satisfaction. Should new, or better thoughts occur, they shall be sent you without delay. On your part, if you hear of a respectable antagonist who means to refute the preceding reports, or to shew the want of argument in the foregoing remarks, indulge me with such information. He who has written so much to satisfy you, is yet open to conviction: suffer him to say, *that* alone will make him recant doing what he has done, to check the vain pretensions of designing men.

Here, Sir, this Letter would have closed, had not Mr. Holloway made an unexpected addition to *his* vain pretensions. As he has now sent pompous proposals from house to house, both in the City, and at the west end of the Town; as by these proposals, it *seems* to be his intention to publish the principles of his Original Lectures as delivered by himself; as the price of his promised Quarto is to be one *guinea*; as he entreats for immediate application from his subscribers, that he may ascertain what number to print; as his Lectures are yet delivered as usual, though
his

his terms are lowered, it is thought this scheming Gentleman foresees his fall, and wishes to slide down as safely as he can. He means therefore, to give a plausible account of his philosophical system, provided the public will make it worth his while; and, by so doing, to glean up all the *Guineas* good-natured people are willing to impart, while the precarious season of his reputation lasts. His proposed Quarto, elegantly printed, on superfine wove paper, and hot-pressed, will either contain what he is pleased to call his *secret*, or it will not. If it *does* contain the cloystered tale, it will be evident, that while he bound his pupils to keep it close, he did not mean to bind himself, by any tie of honour, not to make it common, whenever he might think it proper to reveal it. If this expensive book does *not* contain his secret, so written, that he who runs may read it, can Mr. Holloway be confident, that all his subscribers will bear to be thus insulted. They will not. Several of his pupils are already offended with his last advertisement; and they have reason to be alarmed. For, in it, he proposes to authenticate the whole of his system by indisputable facts, and by extracts of Letters from respectable correspondents. What are these *facts*? The wonder-working feats which he and other Magnetists fancy *they* have performed. What are these *Letters*?
Effusions

Effusions of magnetical friendship, such as not one writer in ten would wish the sober part of mankind to read. Reflecting on these things, a resolution was formed to send you the secret of this great man in a narrow compass. Compare it, Sir, if ever you see his Quarto, with his own account. Judge for yourself, whether Animal Magnetism has not received an affecting blow in the foregoing pages, without availing myself of the following information. He that says, an opponent does *not* know what it is, does in effect say, it is nothing which he *does* know. He may therefore, look over his little stock of knowledge, and multiply his *negatives* in proportion to his understanding. If he is disposed to be *positive*, and it be only granted him, it is the operation of one man upon another, he may consider in how many ways this operation may be diversified; and if none of them will *account* for those effects which Magnetists affirm *they* produce, he has a right to conclude, that what is not thus to be accounted for, is a compound of *fraud* and *delusion*. On these principles, you have had many of my observations: but now, Sir, you shall have the secret just as it fell into my hands.

This Letter was begun the latter end of September; and has been carried on as additional matter was presented, and as opportunity to resume

sume the subject would admit. The *first* account of the secret which came to me, was transmitted in an anonymous Letter. It was very short, and the authour of it is yet to me unknown. Here is a copy :

“ S I R,

“ Having been informed that you were disappointed hearing the Lectures of Mr. John Holloway, I have taken the liberty of informing you that those things which are here inclosed, are the particular subjects which he goes upon. I must conclude, wishing you may be enabled to expose every thing contrary to real religion, and sound reason.

From your friend, &c.”

This Letter was received Oct. 7th, 1790. On the opposite page of this laconic Epistle, the following words, and no more, were found :—
Mental Abstraction. Attention to an object. Intention to do this object good. Sympathy towards this object. Confidence that I shall do this object good. Volition.

Is this, said I, the profound mystery? Is this the bewitching secret, that charms and enchants on every side? Is this the *thing* by which so many cures, and so many feats, are said to have been performed? Is this the science by which a *lump* of knowledge may be grasped at once? Impossible.

possible. My anonymous friend is, in fact, unfriendly. It is a trick played off upon the Examiner, to make him, by his supposed credulity, appear ridiculous. Such, Sir, were my reflections: but soon different thoughts prevailed. For on laying this Letter before some of Mr. Holloway's pupils, they said, it left me *little or nothing to learn*. Judge Sir, of my surprise. Till now, it seemed strange that a secret, in so many hands, was kept; but now it appears, *shame* will account for their remarkable taciturnity.

Next Sir, a Gentleman who had heard your friend was attempting to examine into the merits and demerits of magnetism, informed me, that one of his acquaintance, who had attended Mr. Holloway's Lectures, was not only much dissatisfied, but disposed to tell me the grounds of her disgust. Her account was heard with attention. It was dispassionate, clear, and copious. A Letter, which she *had* sent to Mr. Holloway, convinced me of *her* sincerity, and his reply to that Letter, marked, in my opinion, *his* chicane. At the close of this interview, your friend observed, that what he had done, and was doing, proceeded from a persuasion it would be wrong in him, not to do his best to disabuse his friends, and others, who had been strangely ensnared. But, he added, as he could only answer for himself,

himself, he wished her to do nothing which might hurt the feelings of her own mind. If, said he, on a review of what has been said, you wish to communicate your thoughts in *writing*, they will be regarded; otherwise, no notice will be taken of this morning's conversation. The consequence was, a Letter was sent me, October 23d, written on her belief that she could not be bound to keep *that* secret which was detrimental to society. Pressed with this conviction, she concluded to *reveal* what she knew, was, in such a case, her duty. From this Letter, some extracts have been already made: and now, Sir, what has been promised, shall be given you from the same pen.

“ When the Magnetist attempts to take the sensations of a person, or to perform a cure, or to produce a crisis, he puts himself in the situation of sitting, kneeling, or standing, which ever is the most convenient: but for taking sensations, sitting in an easy posture, at a small distance from the person, is the usual method. Then the marvellous work begins. He must divest his mind of every care and anxiety, of every thought and thing, except the person before him. His mind must be calm and placid as a summer's evening, and his body in an attitude of ease. In this state of self abstraction, his attention must be wholly fixed upon the person before him, and

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upon

upon the effects he desires to accomplish : this must be accompanied with as fixed an intention. Added to this intense attention and intention, there must be in the fourth place, affection, or desire ; a strong, fervent, benevolent wish to perform this same wonder or cure. Fifthly, there must be sympathy, or a sympathetic concern for the person to be relieved. Sixthly, volition, or a determined resolution of the will to perform it : and seventhly, a perfect confidence of success. You will observe, Sir, there must be 1. *Self Abstraction*. 2. *Attention*. 3. *Intention*. 4. *Affection or Desire*. 5. *Sympathy*. 6. *Volition*. 7. *Confidence, or faith in the success*. Thus," says my informant, "the whole soul is to be engaged in the work, and *must*, or *no* effect will follow: the least wandering, or doubt, *mars the whole*." She adds, "the powers of the soul being drawn to this point, the eye, of the body, is supposed to be the grand mean of conveyance, or that which throws the influence of these *united* powers into the object to whom they are directed. So much for the *soul*. Then, as the *body* is supposed to be continually surrounded with effluvia, or an atmosphere, proceeding from itself, the hands of the Magnetist being exercised, in different motions, according as the occasion requires, conduct the effluvia to the object upon which it is intended to act, and thereby assists the operations

ableness of *absent* treatment : the whole calculated to instruct *every* capacity in the rational principles and practice of the *mysterious* science." This long-winded, fallacious title, is followed with only *sixteen* pages, loosely printed, without the authour's name, without a bookseller's name, but sold, without reluctance, at the modest price of *five* shillings ! This curiosity you will find, with other curious things, in the parcel sent you by the Leicester coach. It is too bad to suppose this pamphlet was written by Mr. Holloway : though it is no mean copy of his conceit. Whether it was written by some *lad*, who has listened to his lore, who wishes to pick up a few shillings against the approaching *holidays*, or by some *disinterested* zealot, you shall hear when rumour gives place to credible report. This *pamphleteer* has given but *four* secret articles out of the *seven*. But why Mr. Holloway thought of *seven*, is, perhaps, to every body, but himself, unknown. Whether it was because it is said there are seven sciences, or that seven has been considered a perfect number, or that the seventh son has an hereditary right to heal diseases, or that seven times seven is forty-nine ; of all this, nothing, but conjecture flies abroad. Be this as it may, it is certain that in the seven articles there is not one, no not *one* which is addressed to the understanding. The mere arrangement of them shews a poverty of intellect which you will pity. But a different

different emotion will be felt when you recollect, that this mystery begins in a *pretence* of *self abstraction*, and ends, without pretence, in *self confidence*. The *arcanum* is SELF throughout. Though not any thing relative to the secret, is likely to be of *real* service in healing diseases, yet, it must be granted, this art *may* be dangerous to the practitioner, as well as hurtful to the patient. What think you of the following fact. A miserable wretch, who, with great difficulty, uttered *fore throat*, sat down to be treated. Two Gentlemen, (who perhaps had sent him, and were supposed to be in some branch of the faculty,) being spectators, wished to have his *throat* examined. One of them undertook the task, and found it rotten with the F— Disease: he drily said to the operator, “If you do *him* any good, *I* shall wonder.” The operator asks, (for he has since declined the practice,) “Was this a situation to exercise sympathy with safety?” What, Sir, can we think of taking *sensations* from such an object?

The injury which has been done to *patients*, both in *body*, and in *mind*, by Animal Magnetism, especially in the *latter*, by giving them idle apprehensions of science, and rash notions of religion, is very great. As this new system is admired, a patient investigation of truth, and a sober attention to fact, will be out of fashion.

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The attempts which have been made, and are still making to magnify human ability, both natural and moral; the attempts which have been made, and are still making to lessen our confidence in God, and to increase our confidence in an *arm of flesh*, are both numerous and monstrous. How will you bear to be told, that *deafness* may be cured by the mental ideas of a doctor entering into the ear of his patient, and carried, as it were, through his head? How will you bear to be told, that “ In order to perform *absent* treatment, retire, sit down for a few minutes, be perfectly collected, and as much as possible abstracted; consider the powers you are possessed of, and what you wish to perform to your absent friend; form his idea in your mind, fix on it for some time, and descend slowly, from the head downwards, till, by the power of sympathy, you feel yourself as it were in contact with him, and find a correspondent pain, which you must endeavour to remove :” how, Sir, will you bear to read this prescription? You, see, the *wish* of the Magnetist is the *law* of absent treatment, and, that he is supposed to be possessed of *powers* adequate to that law. But if he forms the idea of his friend in his mind, is that fancy his friend, is that idea flesh and blood? If he fixes on it for some time, his own mind indeed, may be affected, but his absent friend, if not a confederate

confederate with the Magnetist, comes into no contact with him by such treatment. To talk of descending slowly and gradually through the head of this *idea* downwards—what madness! Consult the pamphlet, and find, if you can, a sober page. Yet this poor piece has already been pillaged, (December 17th) by a disciple of Mr. Cue's; who has published what he calls "A true and genuine Discovery of Animal Electricity and Magnetism," under *pretence* of defeating "all counterfeit descriptions of the same."—Here too, you have *sixteen* pages, price *only* one shilling! May we not say to such Magnetists, *The Lord hath rejected your confidences, and ye shall not prosper in them?*—You have my thoughts on this silly subject without disguise: let me, Sir, have your's on this Letter without reserve,

THE

THE SECRET.

1.

NOW, good Sir, we're here alone,
As we make, you know, but one *,
Tell me then, the secret, do;
All I hear I tell to you.

2.

Hear then, wife, undaunted hear,
You have naught of me to fear;
Do not dread the wond'rous tale,
But of it yourself avail.

3.

Self from self you must divide,
The upper from the nether side;
Thus, my dear, you must begin:
Can you, child, take all this in?

4.

Next attend to A. or B.
As you now attend to me;
Then intend to do him good;
This, I see, is understood.

5.

Love him much, (I mean no harm,)
Let your heart be light and warm;
Raife, O raife, your mental fire,
Kindle up a pure desire.

6.

Spread your hands and dart your eyes,
With your patient sympathise;
Catch his pain, and hold it fast,
You can shake it off at last.

7.

Now, my dear, what women love †,
Briskly that with vigour move;
Will his cure, and, strange to say,
You will drive disease away.

* See Mr. Holloway's card.

† Volition.

8.

Let no doubt invade your breast,
Be compos'd, and quite at rest ;
Quite secure that you can heal,
As well as for your patient feel.

9.

You look queer, and well you may,
Yet it's all I had to say ;
It's the sum of all that's said ;
Turn it in your thoughtful head.

10.

Trust yourself, in self confide,
This is bottom, top, and side ;
This is all that they can teach,
This is what they love to preach.

11.

And is this, said she, their skill ?
What ! is *this* to save or kill ?
Can this be their boasted art ?
Women act a better part.

12.

Who for this wou'd vow and pay ?
Who such tricks as these would play ?
Soon the vain and venal scheme,
Must appear a waking dream.

13.

Wife thy wit appears to me,
Better far than this Bohea ;
May it sparkle, may it shine,
Long as I can call thee mine.

F I N I S.

ERRATA.

Page	line	for	read
6,	4,	D'Elson,	D'Elson, and elsewhere.
16,	7,	seivice,	service.
37,	32,	assertions,	assertion.
38,	1,	after,	to.
43,	5,	upon,	by.
43,	6,	on,	by.
44,	27,	operations,	operations.
49,	26,	with,	by.
50,	12,	obtained,	attained.
58,	9,	pages,	pages.



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